

# THE WEST CHINA MISSIONARY NEWS

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## THE WORK OF THE WEST CHINA BAPTIST MISSION.

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District Evangelistic Work (14 outstations)  
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Woman's Hospital and Dispensary.  
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### *Chengtu*:—

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" in the Union Normal School for Young Women  
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Popular Education School for Poor Children  
Woman's Evangelistic Work

A.M.S.

## A SKETCH OF HISTORY OF THE CHINA BAPTIST MISSION

1889-1935

With the opening of the doors of opportunity for mission work in the interior of China, American Baptists were led to undertake larger service in this land. Szechwan, with its immense population and small number of missionaries, was selected for this new venture and volunteers were sought for this pioneer work. Two young men, Mr. Upcraft and Mr. Warner, responded to this call and were sent out in the fall of 1889 supported by the Baptist young people of Minnesota. Mr. Upcraft had already spent some years in Kweichow as an agent of the British and Foreign Bible Society and had a working knowledge of the Chinese language. Travelling then, and for many years after that, was by Chinese junk all the way from Ichang, dangers were many and progress slow, but after an eventful journey of over two months Suifu was reached. As the third largest city in the province, with thirteen "hsiens" within the "fu," its need could not but challenge these pioneers. They adopted Chinese dress, rented a small house on Water Well Street and began a variety of lines of work with the result that seven were baptized within a year and the Baptist Church in West China was born.

The year 1891 brought Mrs. Warner and ere long the small staff of workers was increased by the coming of Dr. and Mrs. Finch for medical work, and two women sent by the Woman's Board, one of these being Miss Inveen who had already spent some years in successful work at Ningpo. The latter city also provided a Chinese medical assistant for a brief period. Mr. and Mrs. Wellwood joined the Baptist Mission, being transferred from the China Inland Mission, and by the end of the year 1892, there were nine missionaries, two small preaching places, and a church of eleven members, with a small school.

The celebration of the Carey Centennial led to the sending of a large number of Baptist missionaries to the several foreign fields and West China early in 1894 received the fine addition of eleven new workers. It was planned to open new stations. Luchow and Tzeliutsing had been chosen and some of these missionaries designated there by the Board before sailing. It, however, proved impossible to find an entrance into Luchow and the plan for work in that section was given up in favor of Kiating and Yachow in which cities work was begun in 1894, though not without considerable opposition on the part of local residents, especially in the latter city. The Christian church has often met opposition and its history in Szechwan is no exception. No sooner had work begun

before the riots of 1895 broke out in Chengtu and spread to other parts of the province. Mission property at Kiating was destroyed but the efforts of loyal servants and friendly officials frustrated such attempts at Yachow and Suifu. The missionaries were compelled to flee and some were attacked on the way but in due time reached the coast. Two of the number took advantage of this opportunity to go via Yunnan to Burma, for one of the dreams of those days was the establishment of a chain of stations connecting the West China and the Burma Missions. At the time of the 1895 evacuation there were a few enquirers at Yachow and Kiating but only Suifu had baptized believers and these were but few.

It was a very much depleted staff of missionaries that began the return journey in the fall of 1895. The difficulty of carrying on work so far inland, the financial depression in America, the cost of travel to such a distant field, and the very great need of missionaries in some of the other Baptist fields in China caused the Boards to consider giving up the work in Szechwan. Any of the missionaries who were willing to be transferred were designated to other fields. Of the twenty who had evacuated but half returned to West China and the time until the next evacuation in 1900 proved one of but slow progress. Happily, some of the little band of Christians had proved faithful and had done their best to conserve the interest already aroused in the hearts of enquirers. The year 1897 saw the first baptism at Yachow, one of these in 1935 still with the church and his presence and help truly a blessing. The next year saw the first fruits at Kiating, one of these becoming a Bible Woman serving many years in this field.

At the time of the anti-foreign riots of 1895, Lichwang, a village on the river below Suifu, sent out two bands of ruffians to attack the fleeing missionaries. Upon the return of missionaries this same village sent a delegation requesting a preacher of the Gospel to come to them and thus later became the first outstation of the Mission. It is interesting to note that while the leader of the gang of attackers was in prison his house was rented as the first meeting place of the group of enquirers. One of the first converts proved even more zealous as a Christian than he had been as a vegetarian and within a short time had won every member of his family to Christ.

In the fall of 1898 Suifu was again seriously disturbed and missionaries and Chinese Christians in danger, but the station was not evacuated. In the meantime furloughs had become due and there were but seven missionaries in the three stations until Dr. Corlies arrived in the spring of 1899. At the first General Conference held that spring in Chung-

king, Baptists reported three churches with forty-four members, two small primary schools. Local classes for the training of the preachers and the instruction of members and enquirers were being held. At this Conference the Advisory Board and the West China Religious Tract Society were organized and for many years proved their usefulness and helped to develop the cooperative spirit so characteristic of mission work in West China.

By the year 1900 the membership in the three churches had grown to sixty-eight with a goodly number of enquirers. The outlook seemed hopeful but it was not long before reports of the Boxer trouble in the north filtered through and a general evacuation was ordered. Very reluctantly did the missionaries leave the little groups of Christians. They were, however, spared the terrible experiences of many Christians in other sections of China though dangers did at times face them. Largely due to their faithfulness the mission suffered no great loss during this time of uncertainty.

The royal welcome that awaited missionaries upon their return in 1901 was very different from the attitude of opposition met with before. Christians and many non-Christians vied with one another in showing this welcome and the period until 1911 may well be called the period of unusual opportunity for evangelism. The rebound after the Boxer uprising brought the church into almost too great popularity and many enquirers came with unworthy motives not always easy to read. Nevertheless, the opportunities for spreading the Good News were many and the invitations to towns and villages too numerous to be accepted. The large numbers ere long faded away but the aim of Christian work was more generally understood and there were some additions to the churches that have remained faithful to this day.

The Woman's Board had not since 1895 sent missionaries to West China and work for women and girls had been entirely in the care of wives of missionaries. Early in 1904 single women missionaries were again sent to the field and this work given a new impetus. The Girls' School at Suifu came into its own with its own missionary leader and in time a new building. The following years brought many changes. The Union Middle School at Chengtu, The West China Union University, in both of which Baptists share, became realities. The Educational work of the mission was enlarged and put upon a more permanent basis. Hospitals at Suifu and Yachow were built and medical work became a permanent feature of the effort to minister to the spiritual, mental, and physical needs of the people. At the Yachow Hospital, Dr. Corlies carried on some industrial work in a little school for boys; two pastors and some teachers have come from this small beginning. He died while on his first furlough but is

still held in grateful remembrance by some of his boys and by those ministered to in the hospital which bears his name. In 1909 a Bible Training School was opened at Yachow but the death of Mr. Salquist in 1911 made its service but a brief one though from it came the first pastor for the Yachow church and some others who have served as evangelists.

The earnest call from Ningyuanfu led the Mission in 1905 to send missionaries to that far away field, twelve days journey south-west of Yachow. The dream of carrying the Gospel all the way to the borders of Burma was not easy to give up and perhaps Ningyuan would be a link in the chain of stations hoped for!

A second West China General Conference was held in 1908, this time including Chinese delegates though these were still in the minority. The fine spirit of harmony that prevailed led to the discussion of the forming of one church for West China, an ideal not realized. The spirit of fellowship and cooperation has however grown throughout the years.

In the short period of three years, the Mission had lost three of its experienced missionaries, Mr. Lewis of Suifu in addition to the two already mentioned having been called to higher service. At the outbreak of the revolution in 1911, there were six hundred and sixty-three baptized Christians, a goodly number of enquirers of promise, and schools with three hundred and twenty-eight pupils as well as two hospitals, though one of these was closed temporarily. More and more were the Chinese sharing in the service, though there were still no ordained pastors nor any fully trained medical or educational workers who could take full responsibility. In the early fall of 1911 came another evacuation of missionaries and in some stations the temporary closing of work. Kiating and Suifu suffered the most, for the missionaries in far away Ningyuan remained as did also Mr. and Mrs. Openshaw but recently returned to Yachow. In both places much helpful service was rendered and of Mr. Openshaw it was said, "He earned the lasting gratitude of many and was a whole Red Cross Society in himself." He was not an M.D. but Yachow was under siege twice and there were many wounded who needed care and like many a pioneer missionary he had learned something of being all things to all men.

With the return of the evacuees in the fall of 1912 and the coming of new recruits began a period of steady growth until 1927, the longest uninterrupted period thus far experienced. It was a time of many civil wars and growing political disorder within the province but, nevertheless, one of much development in Christian work.

The West China Christian Educational Union did much to standardize the work of the schools. To union enterprises

was added the Union Normal School for Young Women which began its work in 1913 and helped to furnish teachers for girls' schools while a Normal department in the University did the same for the boys' schools. A large section of the city of Chengtu, lying near the East Gate, became the Baptist field and was a challenge which soon led to the establishment of a church which served the community and became the church home for Baptist students from the other stations.

It was found that the far away field of Ningyuan could not be staffed and from 1917 no missionaries have resided there except for short periods. Part of the work of the field has been undertaken by others but much still remains uncared for. The short period of occupation gave to our work several young people who are serving in mission institutions in other centers.

The giving up of Baptist work in Central China brought several of its workers to Szechwan and through this addition to the staff it was possible to open the Girls' School at Yachow and the Woman's Hospital at Suifu.

Death had again been active in our midst and Mr. Wellwood, beloved pioneer missionary, gave his life while serving in France with the Chinese during his furlough. Mrs. Upercraft, over forty-two years in China, laid down her work in 1920; Miss Cody, one of those transferred from Central China spent but a few years in West China before the home call came to her in 1919. New workers were being sent to fill up the ranks and Chinese were truly becoming co-workers in the great and joyous task of bringing the Kingdom of God to West China.

The Szechwan Baptist Convention, which had its beginnings in informal meetings of Chinese very early in the history of the work and which had become a formal organization as early as 1904, grew in wisdom and stature during these years. From the West China Union University and other schools came better qualified men. The Convention in 1923 took a distinct step in advance in ordaining to the ministry, for the first time, one of its own men. It took a second important step when it registered its conviction that the Chinese churches had a responsibility for the evangelization of the aborigines on the borders of its territory and organized the Home Mission Society.

Early in 1925 the third West China General Conference was held with representatives from all sections and, to the great joy of all, the Chinese delegates far out-numbered the missionary, and Chinese leadership predominated in the meetings. Baptists had met first in their Annual Convention as had many other bodies, but the coming together in this larger body showed how fully united in spirit the Chris-

tians of Szechwan were and that the church was growing in life and power even more than had been realized in the smaller groups. Great things were expected for the years to come. A long period of uninterrupted work had been enjoyed and all looked bright for the future when again clouds began to gather.

In early 1927, Baptists were to have held their annual meetings in Suifu but at that time all but five of the missionaries were on their way to the coast, though Suifu was the only station left without any missionary. Temporarily some work there was closed but most of it soon opened under Chinese leadership. The clouds had their silver lining; the time became one of testing and training in all the stations and the result was real growth in leadership. Some persecution there was but in comparison with many sections of China it was but slight. Local Executive Committees took on new responsibilities, the working out of budgets and plans led to a new understanding of the task. For two years the annual meetings of the Convention had not been held but early in 1928 it was found possible to get together and this meeting marked a new epoch. Only the five missionaries who had not evacuated and three who had returned were present with the delegates from the churches, but it was clear that the time had come to put greater burdens of responsibility on the Chinese co-workers though no pressure from them had hastened such a move. The Mission Secretary, Dr. Taylor, in a clear way put before the Convention the problem and offered to them the the burden and privilege of administration of all work and the funds therefor with the exception of union enterprises, the latter involving union committees in America. The Convention felt the importance of the charge laid upon them but also the joy of attaining to manhood. With a fine spirit they made missionaries full members of their committees and from the first showed that there was no difference between Chinese and missionaries in the Christian church. Missionaries have continued to have a share in all planning but as delegates of the Chinese churches and chosen by them. The development of Chinese leadership has been marked since the Convention assumed greater responsibilities of administration.

When in 1929 the Convention met in Yachow a large number of missionaries were present and it was a time of very happy fellowship. Anti-Christian agitation upon the part of some students, supposedly tinged with "Red", led to an attack with stones on the church where the meetings were being held but was met with courage, and the Doxology was heartily sung while stones were breaking the windows. This Convention was notable for the place it gave women among its officers and speakers. Very early in its history women had been elected delegates but, due to the late arrival

of women workers from home and the small number of them, not much leadership had been noticeable until after the Revolution of 1927. Co-education had been introduced at the West China Union University in 1924 and the first Baptist woman to graduate was in medicine. An increasing number of young women have since then gone from our schools and with the splendid development of the Girls' Senior Middle School at Suifu their number will be larger as the years go on.

The need of evangelists, especially for rural work, was especially felt and led to the establishment of the Yachow Bible Training School in 1930. From among its graduates the several fields have been supplied with workers and among these are two blind young men who were products of the School for Blind and Deaf started by Dr. Openshaw at Chengtu. These have become efficient hospital evangelists.

The entrusting of the administration of the work to the Chinese Convention has been well justified. The civil wars in the province and the domination of military leaders with resulting exceedingly heavy taxation have made the economic condition of the people such as to greatly hinder self-support. To these have been added the Communist invasions of part of the Baptist field and especially heavy losses in one area of the Yachow field. But probably the greatest hindrance to self-reliance in matters of finance has been the lack of realization, on the part of many leaders and other church members, of the real necessity for self-support. As this need has become more apparent so also is there growth in efforts toward self-support.

Church membership had grown to 2580 at the end of 1934 with 217 added by baptism in that year. Schools have flourished and have 2634 pupils, 76 of whom were baptized last year. All schools have well trained Chinese principals; churches have Chinese pastors some of whom were trained in Nanking Theological Seminary as well as at the University; hospitals have doctors who have come through our schools and graduated from the University Medical Department. Rev. G. B. Fu, who is pastor of the Baptist church at Chengtu, is also Executive Secretary of the Szechwan Baptist Convention and visits the whole field. The Secretary of the Student Christian Movement at Chengtu is also a Baptist and a graduate of the West China Union University as well as the Yenching School of Theology. We thank God for for these and many others. The work in Szechwan is not yet a half century old. When we celebrate the Szechwan Baptist Centennial, may we have led to Christ very many of the 7,300,000 people who live in that section of Szechwan which is counted as Baptist responsibility.

ANNA M. SALQUIST

Chengtu, 1935.

## "PIONEER DAYS IN THE WEST CHINA BAPTIST MISSION."

Mrs. Graham's request for an article on the above subject for the September "News" reached me while off "campaigning" in frontier towns in Wyoming—a long way from home in California.

Wyoming is vast in area, but with a total population not quite equal to that of the city of Suifu. The people are, for the most part, rugged Americans and seem to enjoy the "open country". They are still 'pioneering' in the conquest of difficult climatic conditions, soil and pests. Fortunately oil has been discovered in several sections of the State, thus greatly aiding in a difficult economic situation. Everywhere folks are interested in Missions, but many of the men find their satisfaction in Clubs and Societies; the young people are for the most part pleasure bent and the spiritual life of the churches is none too vigorous. In some of the smaller places they are trying to carry four or five denominational churches, where it is evident only one could be adequately supported. The Pastors are carrying on loyally, often on very meagre salaries and these frequently covered in part by the Home Mission Societies. It is evident that this whole situation should be restudied, not with small denominational units in the fore-front, but with the total community need in view. Perhaps the Churches of the Orient will one day teach the 'sending churches' some needed lessons.

That "restless spirit" that possessed the writer in young manhood seems still to be present. During the almost three years since retirement from 'active service', he has campaigned in some 17 States, seeking to make friends for the cause so dear to all our hearts. The missionaries on the firing line need to remember that what they are doing, your successes, your efforts, have a tremendous influence on the life of the churches in the homelands. No effort, no sacrifice, should be too great for you to make in an honest effort to bring things to pass, and to build up and extend the Kingdom of God on earth.

On the trip across the Pacific in the Winter of 1893 the good ship "China" carried a dozen recruits for our West China Mission. The trip was stormy and "things kept coming up" all the time, so that the party was rather bedraggled on arrival at Shanghai. Here drastic transformations were made and we emerged for the journey up the Yangtze looking 'swell', with nicely shaven pates, long well braided queues, and all wearing Chinese clothes. The river trip was slow but full of interest. We learned how to queue chop-sticks and were 'fluent' with the language on arrival at Chungking. Here

some of us were entertained in the home of dear Dr. and Mrs. Spencer Lewis.

The Wellwoods and Finchs were eagerly awaiting the arrival of the *raw* recruits and we had our first real touch with Mission work. After several happy days spent at Suifu Upcraft and Openshaw pushed on to Kiating, where we found the Riries and Vale in the C.I.M. home. With their good help our present Mission premises on Beh Tah Kai were secured and repairs begun. On arrival of the new workers who had stayed at Suifu, U & O left by raft for Yachow, a unique travel experience. This was real pioneering, for in 1894 Yachow was distinctly virgin soil as far as Protestant Missions was concerned. We entered the city in the Summer of 1894 and found accommodation in a Chinese Inn. Our tenure was rather insecure, but we began the study of Chinese, the people and the language, and opened a dispensary, where "something for nothing" appealed to the populace, and crowds came to see the strange "yang ren" and get help for their many ailments. Serious persecution broke out when we attempted to rent permanent premises. In fact things became so *hot* that we decided to absent ourselves for a season, and took an eight day journey to Tatsienlu, on the Thibetan border. Here we remained for the rest of the Summer, enjoying the fine beef and vegetables, the wonderful climate and the strange Thibetan life. Alas on the return trip we ran into very bad weather crossing the Da Shiang Lin Pass, 10,000 feet high, and on arrival at Huang Ni Pu, at the foot of the mountain, I was laid low with a fierce fever, delirious for days and my life despaired of. Upcraft's resourcefulness came to the rescue after drugs had failed. He contrived a vapor bath, using the ever-present oiled sheet for a tent. The Inn cook, plus buckets of boiling water did the rest, and the fever was broken. After several days the return to Yachow was effected. Happily the storm had blown over and we occupied our own rented-haunted-house, on which our teacher had made some needed repairs.

Language study, dispensary work and friendly contacts filled the remaining months of 1894. A small military official, Shi Dsung Yie, became and remained for years one of our staunch supporters. A second residence property was secured and in early 1895 Mr. and Mrs. George Hill, and Chester, Mr. Bradshaw and Miss Bliss (Mrs. Beaman) arrived. They were to take over the work of the Station, while U & O, at the request of the Board, were to undertake exploration of the country between West China and Burma. Serious riots at Chengtu upset immediate plans. Before the erection of the new Chapel was completed and the new workers fairly established, a hasty flight was ordered and the newly opened station abandoned, some of the workers

going to Shanghai, never to return. U & O stopped running at Chungking; the storm soon blew over; local officials were severely rebuked and told to make amends. This made possible the carrying out of the original plan to explore the region westward to the Burman border.

Mr. Jones, C.I.M., Chungking and later for many years at Hankow, joined the party and continued with us as far as far as Chaotung, Yunnan. We journeyed by boat to Luchow and Suifu, at both places being cordially welcomed by the Chinese officials; the work was re-opened and the Chinese workers left in charge.

At Suifu purchase of animals and supplies, hiring of coolies etc., consumed quite some time, but eventually the caravan, augmented by several colporteurs assigned to us by Mr. Murray of the Scotch Bible Society, got underway.

The trip to and thru Burma proved tremendously interesting and consumed just about a year. It was not found feasible as a route to Szechwan. We were real 'foreign missionaries' to the Missionaries, and the Burmese, Karen and Kachin christians, and our clothes and queues, caused no end of curiosity and comment.

Returning from Bhamo we reached Talifu, from which point we planned to make Yachow via Ningyuen. Unfortunately, after crossing the "River of Golden Sand"—the upper Yangtze—we were attacked at night in the Inn by bandits. That experience, together with the reported unsafe condition of the road, due to Lolo uprisings, caused us to turn back and continue our journey along the main road to Yunnanfu and Suifu, and thus on to Yachow. Bradshaw had already returned from the Coast and was digging in.

Station routine and aggressive evangelism marked the next few years. Many and arduous journeys were taken on horse back in an effort to preach the Gospel and scatter christian literature in each of the five walled cities and numerous Market Towns in the Yachow Prefecture.

A happy interlude came in this period of service, the Winter of 1897, when Salquist and I made a record run to Shanghai to meet and marry two fine American girls—Misses Ericson and Van Valkenburgh. Later followed the awful Boxer cataclysm when all the missionaries were compelled to forsake the growing work and new converts. The loyalty of some of our Chinese friends and helpers during the absence of the foreign workers was most heartrending.

I have been asked to write on "Pioneer Days" so will leave to others the task of bringing the record up to date.

There are three events outstanding in my memory as I write. One: the Boxer Rebellion and the trying trip down the mighty Yangtze during flood conditions in the middle of Summer. Two: the 1911 Revolution when the Openshaws

were 'holding the fort' at Yachow, with the city under siege for two months. Third: when we fell into the hands of bandits between Kiating and Suifu, and they helped themselves.

I should add that after many years of service at Yachow we were transferred to Chength, and 'pioneering' in that great city, led to the transfer of the Baptist Church from the Street Chapel property on Dung Da Kai to its present location on Lan Da Gin Kai—a change which has proven a good move.

With other kindred spirits we 'pioneered' in the establishment of the Orphanage and Old Ladies Home, and in opening the School for the Blind and Deaf, Chengtu. These social activities showed christianity in action and were understood and appreciated by the Chinese.

And it was always a joy to lend a hand in the work of the 'Y'. On one occasion, while still resident at Yachow, I received a telegram from Military Governor Fu, requesting that I come to Chengtu to help in a 'Y' Membership Campaign. I saw Bob Service's hand in this but could not well refuse the request of the "Big Official". The "Whirlwind Campaign" was successful. Someone jokingly remarked that Bob furnished the "Whirl", while I furnished the "Wind".

May I be permitted here to pay tribute to some of the splendid personalities who have labored with us in the West China Baptist Mission. First in the roster must come Upcraft and Warner, splendid pioneers and founders, who opened the first station of our Mission at Suifu in 1889. Upcraft is not, but Warner is still carrying on, almost blind, on a farm near Eugene, Oregon, and with a heart still warm toward missions. The Finchs and Wellwoods joined the Mission in early days and the Doctor had the honor of starting medical work at Suifu, which thru the years has been a blessing to thousands. Think we may include among the 'old timers' Dr. Charlie and May Tompkins, whom we had the honor of piloting up the Yangtze on our second return to the field after the Boxer trouble. "Uncle Charlie" has carried on the traditions and work of the hospital now these many years and is everywhere known as the "Beloved Physician". "Auntie May", notorious for her gracious hospitality to missionaries and strangers alike, has also to her credit the establishment of the first Kindergarten in West China. Many of her 'grads', after such a good start, have gone on in their quest for knowledge. The present Pastor of the Suifu Church, Mr. Hsu Yu-chuen, is among that number; he graduated at the Kindergarten and later at the West China Union University. The Wellwoods did fine work both at Suifu and Ningyuen, where they greatly

endeared themselves to the Chinese. Robert and the writer were at home on furlough during the World War and eagerly volunteered for service over seas with the Chinese Labor Battalions. Alas! not long after arrival at the front a German bomb cut short this splendid career. But Robert's life and service left their mark on the whole work of the Mission. Many will rise up in that day and call him blessed.

Beaman and Bradshaw did the 'pioneering' at Kiating, and as I am sharing this theme with Mr. Bradshaw, I shall let him tell the story of exploits in that interesting field.

Mr. and Mrs. George Hill, after the 1895 riots, continued their missionary labors in Japan. George, still full of missionary zeal, is living with a daughter at Phoenix, Arizona. Axel Salquist, a stalwart Swede from Minnesota, was my good friend and colleague. He was a hard plodder and early acquired a splendid working knowledge of the language. He too was taken in his prime, but not until he had begun the training of some native workers and put his impress on the churches at Suifu and Yachow. His devoted wife, Anna May Salquist, has continued in service thru the years, rounding out in 1937 her fortieth year, the Doyen of our Mission.

Time fails me to write of all the dear friends and associates thru the years. Mrs. Upercraft continued in service for years and was a peerless worker for women. Charlie Lewis was a kindly fellow and did good service at Suifu. He died en route to America and is buried at Shanghai. John Churney died of smallpox at Kuling, during an enforced absence from his station. Briton Corlies did a magnificent piece of work at Yachow, where he built the hospital and built himself into the life of the Mission. Then there was Dr. Asa Hall, Dr. and Mrs. Humphreys, Dr. Anna, later Mrs. Rudd, and Ruddle, Miss Whittier, Dr. and Mrs. Shields, the McKinneys, the Suifu Clarks, and the 'Stew' Clarks, the Adamses, the Fosters, the Lovegrens, the Randles, the Cossuns, the Baileys, the Davitts, Dr. and Mrs. Yates (and the twins), Carrie Shurtleff and the beloved Sisters Misses Roeder and Cody. The Joe Taylors and the Morses made an outstanding contribution at the University. The Bob Taylors and John and Helen Davies wrought so well that they were transferred to the East China Mission. The Dyes, the Grahams, the Moncrieffs, the Phelpses, the Smiths, the Woods, the Jensens, the Crooks, the Brininstools, the Vicherts, the Lenoxes, Dr. Johnnie and Dr. Clinky, and all the splendid Ladies of our Mission—these are contemporary and are going on to complete the "unfinished task".

I look back to the forty years spent in service in Szechwan with very happy memories. The friendships and

fellowships of those years, with the members of our own and other missions, together with my Chinese colleagues and friends, remain with me as a precious heritage.

"The Lord bless thee and keep thee;

The Lord make his face to shine upon thee,

And be gracious unto thee;

The Lord lift up the light of his countenance upon thee,

And give thee peace.

(Signed)

H. J. OPENSHAW.

Bismarck, North Dakota.

June 19th, 1937.

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### TRAINING IN SERVICE

It is greatly to be regretted that the article expected from Mr. C. F. Wood giving his experiences in rural evangelistic work, with special reference to the work he has been doing in training workers already engaged in service, has not arrived and must be omitted from this number of the NEWS. The writer has on two visits to Suifu been privileged to assist in one feature of this work and a brief note regarding the experience may be of interest.

Three years ago, realizing how very much the evangelistic workers, especially those engaged in outstation work, needed help and inspiration, it was decided to try the experiment of bringing them to the Central Station for five days of each month for regular class work and conference, and this has proved so helpful that the plan has been continued in the Suifu District throughout these years with the exception of vacation months. This period has usually come at the time of the monthly Communion Service Sunday thus giving these workers the opportunity of sharing in the worship and fellowship of the larger church group. They have come to the city in time for the mid service of prayer and fellowship. The mornings have been spent in devotional service, Bible study classes, help in the Nanking Theological Seminary Correspondence Course for which all were registered, and singing. Afternoons were given to discussion of their problems and of methods for furthering the work in their parishes. Evenings have usually been spent in street chapel work or church meetings. Many opportunities for private conference with the missionary and older and more experienced Chinese workers have helped to cheer and strengthen these country evangelists and sent them back to their task with renewed enthusiasm. The privilege of leading or otherwise sharing their morning devotional hour, of discussing with them methods of Christianizing the Homes, of teaching them such simple music as can best be used in their work, and of introducing them to the new Chinese literature best adapted to their use, has been a real joy to the writer and, it is hoped, meant something of inspiration to them. Others have felt the worthwhileness too of the hours given to this kind of work. After coming out of school and getting into the hard situations that meet these workers in their fields, many young evangelists have retrograded when left without such help as this type of work gives. The taking of the Nanking Theological Seminary Correspondence Course year by year and passing its examinations, and regular and frequent periods of study and fellowship, such as has been attempted at Suifu, seem well worthwhile and should spell steady growth in character, knowledge, and the ability to bring things to pass.

A.M.S.

## MEDICAL WORK

The medical work of the West China Baptist Mission has from its inception been considered an integral and an essential part of the interpretation of the Gospel. We would concur with the statement of the China Centenary Conference of 1907: "Medical Missions are not merely an adjunct, but an integral and coordinate part of the missionary work of the Christian Church." Medical work was therefore early opened at Suifu and later at Yachow. At Kiating the United Church of Canada has maintained a growing medical work, so that the Baptist Mission has never planned any similar work in that city. However Mrs. Bradshaw did considerable medical work during the early years in the Kiating district. A similar situation exists in Chengtu but the Mission recognized the urgent need for Western trained Chinese doctors and dentists and from the beginning the Mission has actively cooperated in the West China Union University Dental and Medical School. It would be a pleasure to write about the needs which this school is today filling in the West China field, but space does not permit. A very brief historical sketch of the three hospitals maintained by the West China Baptist Mission will be of interest to many friends.

The first regular medical work of the Mission was commenced by Dr. C. H. Finch at Suifu in 1892. Dr. Finch writes very interestingly of those early days, "Before I had hardly time to make my bow to my new associates in my new and strange field of labor, I was called upon to use my skill and knowledge of the knife in opening huge abscesses and performing the miracle of painless surgery by the use of local anaesthesia. Within a month of my arrival I had a dispensary in full operation, seeing some thirty or forty patients a day, until I could do my own talking my medical skill at reading disease was helped out by the missionaries who acted as interpreters. I was surprised at the confidence placed by the Chinese in the foreign doctor, willingly submitting to the knife or to the anaesthetic, provided I would promise to cure". There were no fees but "Whosoever would might come. "In 1898 Dr. Briton Corlies came to Suifu and opened the dispensary where the Young Men's Guild is now located and where a dispensary for the poor is still maintained. Upon the return of Dr. Finch, Dr. Corlies proceeded to Yachow. A hospital building was commenced but the Boxer Rebellion closed the work. In 1903 Dr. C. E. Tompkins arrived and the hospital was completed in 1905. The first inpatients paid 40 cash per day and undoubtedly many entered without paying this modest fee. Dr. Morse was also located in Suifu a short time before he was designated to Chengtu to assist in the newly opened Medical School. For twenty-five years the first Mission

hospital served Suifu and district but the plant soon proved insufficient for the increasing medical work. A fine new building was built outside the North Gate and this was formally opened in 1930. This plant includes a roomy dispensary and a hospital of 50 beds. This well equipped and modern hospital has a staff of two doctors, five trained nurses, and share a technician with the women's hospital.

In the Fall of 1916 Dr. Emilie Brettbauer from the Hanyang Hospital of Central China where she had won a reputation for her work among women and children, arrived in Suifu. She writes, "Since arrival we have spent most of our time looking for a building which would be of use for medical work for the women and children. However it was Chinese New Year before we succeeded in finding anything at all suitable. At that time we succeeded in getting a Chinese inn." This unbecoming inn was soon transformed into a dispensary and hospital with ten beds. Miss Jennie Crawford has been the nurse in charge and the two have been an efficient and competent team. A Nurses Training School was opened with four pupils and this school has continued to date. The plant soon proved inadequate but it was not until 1924 that the new building outside the North Gate and next door to the new Men's Hospital, was ready for occupancy. With a fine modern dispensary and a hospital of twenty-five beds, the new plant has since proved its usefulness. The following figures will show the growth of the work;

	Year 1917	1936
Dispensary Patients	2329	19986
Cord dressings	93	3773
Maternity cases, Homes	1	197
"    "    Hospital	4	174
Inpatients	14	468

The Women's Hospital of Suifu is specially worthy of commendation for its after care of the newborn thru its cord-dressing service. All medical workers know the hopelessness of the Tetanus cases which are brot in for treatment. This special cord-dressing service offers a ready prophylactic measure within the reach of all.

Dr. Briton Corlies opened the medical work in Yachow in 1902. When I say opened the medical work, I mean that he was specially designated for this work. Messrs. Bradshaw, Openshaw, and Upcraft had been in medical practice for years and treated everything from Itch to amputation cases. Dr. Corlies procured temporary quarters for a dispensary and for a few inpatients. With Smallpox claiming its heavy toll yearly, Dr. Corlies was resourceful, he writes: "Smallpox is a yearly scourge in nearly every city in this region. With a good supply of virus frequently renewed by inoculating calves, we were able to practice Preventive Medicine in Yachow

and the neighboring cities. This was thoroughly appreciated by the people as evinced by the large numbers that applied for vaccination." In another letter Dr. Corlies expressed his delight in having procured a small ice-machine so that he could keep the vaccine thru the hot season. In addition to the routine medical work, Dr. Corlies conducted an Industrial School and from this school have come several of our Chinese leaders, namely, two pastors, two nurses, and one teacher. In 1907 a new hospital was completed with 20 beds, which has since been increased to thirty-five. Every doctor serving this hospital, has memorialized his work in Yachow by making some change in the hospital plans or by building some addition tho externally the hospital remains much as built by Dr. Corlies. He was not permitted to work very many years in the new plant. His sister, Dr. Corlies-Rudd, substituted during Dr. Corlies' furlough, but soon after his return to America, he succumbed to a heart attack. Since then several doctors have served for various periods: Dr. Shields, Dr. Davitt, Dr. Humphreys, Dr. Webb, and lastly the writer, who has had the privilege of serving this community since 1921. The hospital has a staff of two doctors, four graduate nurses, four students, and one technician.

Statistical studies are of interest but uniform statistics are difficult to obtain so that I will limit myself to a few figures to indicate the amount of work performed by the three hospitals. For the past several years the three hospitals inclusively have averaged 49,388 dispensary treatments, 1203 inpatients, and 10,699 vaccinations per year. Such figures give only an approximate idea of the activities of these hospitals. Thousands of health and religious tracts are distributed, many health lectures are delivered, several itineraries are made into the districts, and responsibility for the health of the Mission Schools is assumed.

These hospitals are Christian Institutions and efforts are made to maintain a Christian atmosphere. A full or part time evangelist is employed and together with the staff, conducts religious services or classes for the patients and the hospital workers. The results of this work cannot readily be measured by so many new communicants, tho some do become interested and join up with the Christian group. On the other hand there are hundreds that leave the hospital with a knowledge of the Gospel message and they go back home to repeat what they have heard.

Our hospitals are faced with the financial problems which are so acute in all medical work in China. With lessening grants from the home base the fees have frequently been increased until the hospitals are 90% self-supporting. With this increase of fees are we eliminating the poorer classes that are in such need of our help? This question was discus-

sed at the Chinese Medical Association Conference recently held at Shanghai, without reaching any agreement. Who has a solution to offer?

During the writer's time in China, that is since 1920, it has been of great interest to note the popularization of Western Medicine and the increasing knowledge of Preventive Medicine. In 1920 there was not a single Western Medicine shop in Yachow, the hospital being the only distributor of such drugs. Today there are six such medicine shops and many other places selling Patent Medicines, and there are four so-styled 'Western Doctors' practicing in Yachow. Medical superstitions still abound and much of the professed medical knowledge is only a thin veneer. The task before the Mission hospitals has therefore not decreased but continues to be as urgent as in earlier days. Realising this need we rejoice at the growing medical profession in China. The graduates of the Dental and Medical School of the Union University have rendered valuable and efficient services in our hospitals and we look forward to the day when the responsibility for the medical needs of West China will be in their hands.

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### BAPTIST NEWS NOTES

The theme for the annual meeting of the Northern Baptist Convention, held in May in Philadelphia, was "The Church". Dr. Joseph Taylor gave one of the outstanding addresses, his subject being "The Church in the Orient", or as he stated it "The Orient and the Church in that Orient". The President of the Convention, in introducing Dr. Taylor referred to the fact that many years ago Dr. Taylor was given only eight minutes on the Convention program to tell of his work in West China but that this time he might take as many times eight minutes as he desired. The reporter comments on this in the following words. "We evidently allow our missionaries fulness of speech only after they have retired from active service". Dr. and Mrs. Taylor are very happily located for a year in one of the Missionary Apartments at the Colgate-Rochester Divinity School and their address is 1100 S. Goodman Str. Rochester, New York.

"Within the Four Seas All Are Brothers" was the subject of the address given by Dr. Dryden L. Phelps at the Convention Banquet. Dr. William Lyon Phelps also gave an address on the same program. That the program was of a high order goes without saying, some reports indicate that our Dryden even surpassed his illustrious uncle. Dr. and Mrs. D. L. Phelps were to sail for China on July 31st.

Other West Chinaites attending the Convention were Dr. and Mrs. Tompkins who are to sail Aug. 21st; Miss Astrid Peterson leaving for China on July 24th and due in Suifu about Sept. 1st; Miss Argetsinger who sailed July 3rd and is spending some time with friends at Tsingtao but will be in Chengtu by September; Miss Carrie A. Shurtleff, whose health is much improved and who is making her home for the present at 40 Chase Str. Newton Center, Mass., and Mrs. J. C. Humphreys who is Foreign Secretary of the Woman's American Baptist Foreign Mission Society.

## SUIFU WITNESS BAND.

THE YAMATO HOTEL  
MUKDEN, MANCHOUKUO,  
June 23, 1937.

*Dear Friends ;*

Just before leaving Suifu in April I, received a letter asking me to write concerning evangelistic work among women in and around Suifu, for the September issue of THE MISSIONARY NEWS. Travel and writing do not go very well together so I fear for the outcome of this attempt.

A brief description of this work was printed in the 1937 February issue of the MISSIONARY NEWS so I will not speak of the work as a whole here but rather tell more concerning certain phases of the work.

Suifu seems far away just now but as I think back over the work there, that of our Witness Band perhaps was the most interesting. We met one afternoon a week and after prayer and study divided into groups of two or three and went out in different directions to make calls or to hold neighborhood evangelistic meetings. These calls did much to help the members of the Band to find joy in witnessing for Christ and doing personal work as well as helping those on whom they called. Each group had its different experiences each time and it was most interesting to hear reports. I will just recall a few here.

One group had gone to call on a woman who had been absent from our Bible Classes for a number of weeks. They discovered that the woman had moved but they found three young girls who had never studied. They invited them to come to our character and Bible study classes which they did the very next day. The eyes of the leader of this group just shone as she brought the girls up and introduced them to me. These girls later entered our School for Poor Children and made good progress in the work.

One day a Band member suggested going to a certain side street where she knew a family who she thought might be interested. We went and discovered a mother who had been in touch with our work before. We got her and her children into our classes and schools. A year later the mother and the oldest daughter joined the church.

Another member asked us to pray for her sister, a woman of over 60 years. A year later this sister was baptized. She was called home last spring and we all rejoiced that she had found peace before her call came.

The Band specially put on their hearts the wife of one of our influential Deacons who had been crossed and so vowed many years ago to never darken the doors of the church again. We were rewarded by seeing her in church one Christmas morning.

The Band has also been instrumental in bringing a number of wives of Christian men into the church. Six were baptized at one service a year ago.

Our Sewing Circle or Dorcas Society, as some call it, has also done a good piece of work. This group met once a week and did hand work for sale. We were able to run a Free School for Street Children with the proceeds.

Our Character and Bible Study Classes were our main piece of work however. These classes met twice a week and attracted both old and young. We had classes for children, for Christians, for the new recruits and for enquirers. Some days we would have as many as seventy present.

Since leaving Szechwan I have been much impressed by the big contribution Chinese women are making to the new China. In Shanghai we find women in many influential positions as well as behind many desks in stores, offices and banks and in schools. But perhaps what has pleased me most of all are the lovely Chinese homes I have found in east and north China. It has been my privilege to be invited to a number because of once being a teacher at the Bridgman School in Shanghai. Chinese homes have never been a happy thought with me as they have always seemed so unhomelike but I have now seen many most attractive, comfortable, happy homes with husband and wife most congenial and children well taken care of and well behaved.

The contribution that women are making to China through Social Service lines and through the National Health Administration is playing a big part in making China a happier place to live in. I have made some most interesting visits to the Kao Chau Health Center near Shanghai, the head plant of the National Health Administration in Nanking and the Social Service department of the P.U.M.C. in Peiping. China is beginning to do things to uplift its own society and stamp out the terrible disease, poverty and unhappiness that one has always seen on every side.

Just a word from Mukden. It is Japanese through and through but is an up and coming city.

Sincerely yours,

ADA NELSON.

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## HERESIES

Dr. Earle Pierce, new president of the Northern Baptist Convention, said that there are two major heresies. The first is the disbelief in the primacy of missions. The other is that people do not believe that it is more blessed to give than to receive.

## EDUCATIONAL WORK OF THE BAPTIST MISSION IN SZECHWAN

The work of the Baptist Mission in Szechwan is not extensive, for this is but one of the ten fields in which our Board operates. It is limited here to the four stations: Suifu, Kiating, Yachow and Chengtu. In each of these stations except Kiating three types of effort have been employed in carrying out our program, evangelistic, medical and educational. It is of the latter that I have been requested to write.

I surmise that the motive for the development of an educational program has grown up in our mission in much the same way that it has grown up in other missions. At first there was the difficulty of securing any comprehension of the message. Literacy among the hearers was a great need which the early missionaries had to find some way of meeting. So primary schools were established. Gradually, out of experience in preaching the gospel, a new need was born, that of trained evangelists, or at least for men who could read and interpret, though sometimes imperfectly, the message of the Bible. As schools began to be operated, the necessity for more teachers confronted the missionary, and so there emerged the motive of educating and training a native leadership. So, from the primary school we progressed into the middle school stage, and from that into the university. The training of efficient leaders along lines of medicine, nursing, dentistry, surgery, preaching, teaching, agriculture and social problems has been the outgrowth of these small beginnings, until now the scope of our educational program has become vast, almost too vast for our resources in money and personnel. Moreover, in later years the idea of education has broadened to include not only the training of leaders for our work, but for taking their places in general society and the home. It is felt that christian education is valuable in itself as a type of education.

When we attempt to measure the apparent results of this educational program, we feel it has not only been worth while, but that the building up of any sort of permanent christian work without it would have been impossible.

In the Baptist Mission the oldest and most extensive educational program is carried on in Suifu, where we have around 1400 youth in our schools. The system there includes a kindergarten, the first in the province; primary schools for both boys and girls; a senior middle school for girls, a nurses' training school for girls, a women's school, and a popular education school.

In Yachow there are a kindergarten, primary schools

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for both boys and girls, a junior middle for boys and a Bible Training School of senior middle school grade.

For many years our mission has operated a primary school for both boys and girls in Kiating. This has been quite a fruitful piece of work, which we are having to close this year for lack of funds.

In proximity to each of these three stations more or less effort has been invested in small outstation schools connected with the outstation churches. These have served as feeders for the central station schools and have benefitted the communities where they were operated, though it is a question whether they have been a help or a hindrance in the development of churches.

Now, we come to note our educational efforts in Chengtu. Our purely Baptist work there consists of a kindergarten, two primary schools, one for boys and one for girls, women's school and a popular education school. The two primary schools are now to become self-supporting.

Our first union work in Chengtu was begun with the Union Middle School, on the present University campus. Later we became one of the co-operating missions in the West China Union University, and still continue to co-operate in this institution in both funds and personnel. This institution was established as the missions began to graduate boys from their middle schools, and the need for a better trained leadership became more apparent. Later it became a co-educational institution and has rendered invaluable service in turning out teachers, doctors, dentists, preachers and other workers for its own use and for service in the various missions. We have also co-operated in the Union Normal School for Women, which has made a great contribution to the efficiency of our schools over the province.

The foregoing is just a brief survey of the types of educational work we have had and are engaging in. The history of the changes in and progress of that work from its beginnings until the present time is probably duplicated in the history of other missions. At first these schools were little better than "gi 'po" schools. This was unavoidable, as there were no efficient normal trained teachers, and no teachers capable of teaching well anything but Chinese language, writing and history. These better teachers have come as products of these inefficient, though gradually improving schools.

As these schools developed they became the stimuli and models for the government schools which were later established. These mission schools through the years have been steadily improving until now they are operated under comparatively high educational standards, though shortage of funds now make it difficult to keep those standards as high

as one would wish. The majority of these schools are now registered and are trying to keep pace with government demands in order that christian education may still be maintained as far as possible in this province.

Finally the question arises as to the actual fruits of these thirty odd years of effort and expenditure. One could quote statistics, but these really mean very little in answering such a question. One can never measure the influence on personalities that has come about through these schools, and it is impossible to estimate the possible imprint of these personalities upon individuals and upon society in the future. One can but point out some of the already apparent results.

In pointing out these evident results, I mention first the stimulation to the government to open its own schools. This is an outgrowth too far-reaching in its results to be measured.

Second, the fact that our mission schools have given standards along many lines to these schools is not to be minimized.

Third, these schools have furnished to the church and its evangelists a very fruitful field for evangelistic effort, both through the youth enrolled therein and through the opportunities afforded for contacting the homes. These opportunities are also immeasurable.

Fourth, there has been the imprint upon society of christian standards of morality as taught in these schools, a result which cannot be estimated, but one which is undeniably felt and recognized through the years. The numbers of christian homes with their comparatively beautiful home life in contrast to that of non-christian homes is an example of what this imprint may be in one direction only. One has but to observe the attitude of a second generation, or better still a third generation christian student toward life and its problems to realize this fact.

In the fifth place there is the very gratifying result of a trained leadership. As a Baptist Mission we feel the fruits of our efforts in this line have been particularly gratifying. From our Yachow and Suifu Middle Schools there have come numbers of capable, loyal, earnest workers, who have strengthened not only our own work, but have been used in other missions and have gone into government employ or into other fields of service.

Famous in our mission have become some of Briton Corlies' "Indians", a group of boys whom he collected into an industrial school in the early days in Yachow. From this group came pastors for our Suifu and Yachow churches, a principal for one of our boys schools and a principal for the School for the Blind in Chengtu.

From this educational system has come our very efficient Convention Secretary, a remarkable leader in the work of our

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convention, and best of all an upstanding sincere christian man.

Then, there have come doctors for our Suifu and Yachow hospitals, who have shown themselves well competent to carry on the work of those institutions, pastors of our churches who have shepherded their christian groups in a very fine way, principals for our schools who have guided those institutions through periods of persecution and problems of registration and shortage of funds faithfully and well, and numbers of faithful teachers and nurses who have stood by through these trying times.

This does not say that all the graduates of our schools have turned out well. This would indeed be a miracle, but there are many of the true and loyal sort that have made it possible for our work to advance to its present stage in this province.

If there is any doubt in one's mind as to the results in Christian leadership of our educational system, one needs but to attend a session of our Szechwan Baptist Convention to have these doubts removed. This is a delegated body, with three Chinese delegates to one foreign delegate, so Chinese leadership has a full chance to operate there. This body has had control of our Baptist work, exclusive of union work, since 1928, and has shown itself to be very efficient and reliable. To sit through the meetings of this body, to witness their clarity of thinking, their efficient management, and their fine christian spirit of co-operation is an inspiration sufficient to carry one through the entire year of problems and difficulties.

There is at present a question which rather disturbs the writer. As I see these leaders, many of them advancing in age, I wonder if our institutions are now producing that same type of earnest christian leader to take their places. Efficiency, yes, we're producing that, but are our efforts being diluted by the numbers necessary to make our income greater, and do we thus lose some of that close personal contact that comes from limited enrollments? Let us hope not, but we should seriously face that question, that we may answer it in the right way.

Finally, I think all would say that our schools have been very much worthwhile in the past, and though gradually as gov't schools increase in numbers and become more efficient some of this work will be dropped, yet we feel that for some time yet christian education must hold a strong place in our program.

LETTIE G. ARCHER

BIBLE TRAINING SCHOOL  
 SZECHWAN BAPTIST CONVENTION  
 YACHOW. SZECHWAN

The Szechwan Baptist Bible Training School was opened in the fall of 1930. It was a partial fulfilment of a hope of many years in the heart of the writer. It was a crowning development in the work of the Yachow Schools. The idea of a Bible Training School became stronger when mission schools were required to register with the government, and when the teaching of the Bible was no longer permitted in schools of Primary and Junior Middle School grades. A second factor was the need for a secondary group of trained workers for the Churches. Such a group was not being trained in our union schools in Chengtu.

The School Hill at Yachow, with its fifteen or twenty acres seemed an ideal location for such a school. The Junior Middle School here needed the contact and the influence of such a school. The friends who had contributed so generously toward the Yachow Schools from the beginning saw the need and the opportunity, and by their gifts made the school possible.

With a farm-house as a nucleus, an adequate plant was built at a cost of about \$3000.00 Mex. The plant is complete in itself, providing a chapel, class-rooms, guestroom, reading and game room, four offices and rooms for teachers, ample dormitory accommodations for as many as thirty students, dining-room, kitchen and baths.

Largely responsible for the shaping of the policy of the school, the writer felt the need of striking out along several new lines. These were incorporated at the beginning and have been followed during the past seven years. They are as follows;—

1. The pre-requisite for entering upon the regular course of study is graduation from the Junior Middle School. Students with lesser preparation are received and given a well correlated course.

2. Students are not required to obligate themselves in any way to engage in Christian service on the completion of the course of study. The reason for this is that students of the Junior Middle School age are not in a position to decide as to their life-work. A pledge of this nature is easily made when opportunities for study at low financial cost are involved.

3. All students are required to accept assignments for work in the Field Work department. These assignments include work in connection with the City Church, and work

among the out-stations, market-towns and villages of the Yachow area. These assignments involve travel by foot from ten to seventy-five li on Saturdays and return on Mondays.

4. No loans or scholarships are granted. When a student has completed his course he has no accumulated indebtedness hanging over him. On the other hand most students are unable to pay their way. The school meets this problem by paying the students for services rendered in field work. The amount paid is sufficient to enable the student to pay his board, with about \$1.00 each month toward books and incidentals. This method of making possible their education gives the students a certain feeling of independence and self-respect, so often absent when help is given and no service rendered.

5. We feel that the Junior Middle School course of study is insufficient as a foundation for adequate training for Christian work, or other worthwhile service. We feel that to drop these foundation studies during a three year course of study in the Bible Training School hinders the growth of the student and handicaps him for the future. For this reason we have included in the course of study courses in Chinese literature, History, Science, Mathematics, and English, of Senior Middle School grade. No attempt is made to cover the Senior Middle School course of study in these subjects.

6. The school, while aiming to win and prepare students for definite Christian service, has a broader aim. It aims to lay foundations for Christian character and Christian service, through direct teaching of the Bible and related subjects, and at the same time keep them growing in those foundational subjects, so necessary as a preparation for not only Christian service, but for any other worthwhile callings in life. The training this school aims to give is of value to the future physicians, dentists, teachers, business men, and farmers, as well as to those who are to enter into the service of the Church.

The Bible Training works in close co-operation with the Junior Middle School. Being of Senior Middle School grade, it is looked up to rather than down upon. Students participate in games on the same ample athletic field, and in the game-rooms of the two schools. Religious services at the Bible School, and a Club for students of both schools exert good influences on the students of the Middle School. The Bible School brings a soul-winning and a character-building influence right next door, and on the same campus with the Junior Middle School.

The Field Work, while making a contribution to the out-stations, and other market-towns and villages of the

Yachow area, also gives opportunities for service to the students. As they attempt to help solve the problems and meet the needs of people their powers of initiative and leadership are developed.

Co-operation between the Bible School and the Junior Middle School in the matter of staff makes for economy in maintenance of both schools. Each school employs certain resident teachers, but shares these teachers with the other, as needed.

The Bible and other religious subjects are taught by Pastor Lan Fong Sao, a graduate of the Nanking Theological Seminary, the Junior Middle School principal, and the writer. The courses offered the past year were O. T. History, the Life of Christ, the Life of Paul, the Prophets, Theology, Homiletics and Psychology of Religion.

The foundation courses offered the past year were; Chinese Literature, History, Algebra, Biology, Agriculture and English. The time schedule is divided into forty-minute periods. Two periods are given each subject per week, with the exception that Chinese Literature, Algebra and Biology are given four, three, three periods respectively.

The School has been a soul-winning agency. A sincere student, though not yet a Christian would be received. The student learns here what it means to be a Christian, as one of the graduates said in June. The School is also a recruiting agency for Christian workers. I know of no graduate, who, on entering the school had a definite purpose of entering service of the Church. Yet, of the sixteen graduated thus far, thirteen entered the work in the pastoral department of our Churches. Three others of this year's class are waiting appointment.

The registration of our schools with the government has tended toward their secularization, rendering evangelism and Christian training increasingly difficult. More and more; students are going to higher schools without having been won for Christ. From observation and from conversation with others, it seems clear that unless a student has been won, and has a substantial foundation for Christian character, and of Christian knowledge while in the Primary and Junior Middle School grades, the chances of his being won in our union and other schools of higher grade are very slight. And without a substantial foundation for their faith they will not remain steadfast when they go elsewhere, even though they have become members of the Church.

Government schools are improving so that they are rapidly becoming equipped and are able to handle secular education as well or better than are Missionary agencies. But they cannot provide a Christian education. The Bible

Training School is attempting to do this. The writer knows of no other school in West China with this aim.

The Bible Training School, we have described, is in no way competing with the Theological College to be opened this fall. The Bible School performs functions which the Theological College cannot perform. The function of the Theological College is to train for definite Christian service those who have been won to discipleship, taught the Christian Way of Life, and recruited for definite life service. These three functions must be performed before the Theological College can begin to function. The Bible School does perform these three functions, and so becomes a feeder for the Theological College. It is difficult to see how a Theological College can be built up without such feeders.

Again, while it is possible that men and women who are to become the lay workers of the Churches will enter the Theological College for training, it is quite improbable. This being the case, there is great need for schools where young men and women who are to become the lay workers of the Christian Church may be won, trained in Christian knowledge, and for service. Unless our educational work can perform these vital functions, we shall get small returns from our investments, in terms of intelligent and informed Christian manhood and womanhood.

These functions which the Bible Training School aims to perform are indispensable for the highest efficiency of all other colleges under Christian auspices. No college under Christian auspices is satisfied or content to produce merely graduates trained in the Arts, Medicine, Dentistry, and Engineering etc. The aim and reason for their being is to produce trained men and women, who are sincere disciples of our Lord, and who have a clear and growing knowledge of the Christian way of life. The Bible Training School is of value to those who are to enter colleges other than the Theological College.

The Bible Training School at Yachow welcomes the cooperation of, and students from, other Church bodies. In Christian teaching, the emphasis is on the Bible, and not upon books about the Bible, excepting as these books throw light upon this Book of books.

No tuition fees have as yet been established. Persons or organizations sending students are asked to pay the full amount that is paid the student for Field Work, which amounts to \$50.00 for the school year. This amount enables the student to pay his board, and provides approximately \$1.00 each month toward books and incidentals. Students should be supplied with bedding and sufficient clothing, and about \$15.00 each year for books. A contribution toward the maintenance of the school would be welcome, though not

required. Much depends upon the resources of those sending students.

Adequacy of the plant, the beauty of the surrounding mountains, and the view of the valleys with the four rivers, and the fertile fields makes life and study an inspiration. Seven years have now passed since the school was opened, and this venture was entered upon. They have been the most satisfying of any since coming to China. They have more nearly approximated the idea of what Christian educators came to China to do.

FREDERICK N. SMITH.

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### UNIVERSITY NOTES.

President Lincoln Dsang was much encouraged by his trip down river during the early summer, when he attended the Methodist Central Conference in Nanking, called upon Honorary Members of the Board of Directors, and met groups of alumni in a number of cities. He was pleased to discover how successful they are in their work, and to learn that P.U.M.C. thinks highly of those who are doing post-graduate study. To show appreciation of their University the alumni have started a financial campaign with the goal of \$30,000, as an endowment fund for Loan Scholarships.

The Spring Term closed with a successful Commencement Day on June 21st—the ceremony was shorter and more effective than in former years. In the evening staff and students enjoyed a President's Reception concert of both Chinese and foreign music.

The Provincial Government has granted the University \$10,000 for the year 1937, mainly for apparatus and equipment. Word has come also from the Ministry of Education, Nanking, that their grant for 1937-38 will be \$30,000 designated as follows: College of Arts, Chair of Chinese \$4,000; College of Science, apparatus and equipments \$8,000; College of Medicine and Dentistry, Chair of Pathology \$4,000, Chair of Dentistry \$4,000; medical and dental apparatus and equipment \$10,000.

About one hundred new students have been enrolled, out of the three hundred and nine-two who sat for the entrance examinations. There are a number of transfer students from other universities, and probably many more will be finding their way to Chengtu in due course.

The latest news is that the Willmotts and Walmsleys are in Kobe, and the Phelps in Hongkong, Others who are expected back this fall are delayed in Canada. In consequence the University is facing the very real problem of an enlarged student body and a much depleted staff.

## EXTENSION WORK OF THE SZECHUAN BAPTIST CONVENTION.

The Home Mission Society of the Szechwan Baptist Convention was organized at the annual meeting of the convention in 1923. The establishment of this society came as a spontaneous expression of a desire on the part of the Chinese themselves to share with others that which Christianity had meant to them.

Each station was asked to take subscriptions for the work, and since that time the first Sunday in October has been set aside as a special Home Mission Sunday, used to inform the churches of their mission work and to imbue them with the missionary spirit, as well as to take subscriptions and offerings for carrying on the work. A committee for managing the affairs of the Home Mission Society is elected each year at the annual convention. The executive committee functions in Yachow as that is the nearest station and can best deal with problems which come up throughout the year.

The work was begun with the Miao Tribes in the Baptist District south west of Suifu. In the next year or two the work met with considerable success, but as the field was near the Miao work of the United Methodist Church in Yunnan, it seemed best to turn over our station to that Mission and transfer the efforts of the Home Mission Society to the Lolo field south west of Yachow where no special work for tribes people was being carried on.

Since early days the Lolos had been quite friendly toward missionaries as they met them in cities such as Fulin where they came down to trade. In the old days when Lolo hostages were always kept in the jails of these trading centers to insure good behavior on the part of the tribes people, and where no inns would keep Lolo guests and those benighted in a city were locked in the yamen, it had been a dream of one of the missionaries to establish a hostel for these folks from the hills, so scorned and feared by the Chinese. Although that hostel never materialized yet many friends were made among the Chinese speaking hill people.

The first Lolo church member was Li Dong Hai, baptized in 1909. He came the next year to attend special classes under Mr. Salquist in the Bible Training School in Yachow. Early in the history of the Yachow primary school, Lolo boys came as students, but for the most part were unable to stand the climate and the artificial living conditions of a Chinese school.

Li Min Feng, a son of the first Lolo Christian, has been the evangelist on the field since the work has been taken over

by the Szechwan Baptist Convention. The tribes people are widely scattered through the mountains so that it is hard to bring them together for meetings or classes, and work is best carried on in the homes. A school, however, has been carried on intermittently in one of the settlements and there also church services are held. Last year the school had an enrollment of about fifty, twenty of whom were boarders.

Every year when Mr. Li comes out to Yachow for the annual meetings and the Bible classes which precede them, he brings with him several Lolos who have become Christians and are asking for church membership. Some of them speak a little Chinese but for the most part they must speak through Mr. Li as their interpreter. But in their love of music there is no need for interpretation. They are fascinated by the organ and by the singing, and we in turn are charmed with their part singing of old folk songs and the soft tones of their tiny mouth harps which they so skillfully play.

Only one woman, the wife of the evangelist, has come to Yachow for baptism. A five day trip over the mountain passes into a foreign speaking community is an undertaking for a tribes-woman who seldom leaves her own mountain fastnesses. The mountain roads into their territory, leaving the main road at Fulin, are precipitous and dangerous. Several men of the mission and a few Chinese evangelists have visited the Lolo members in their homes but no foreign or Chinese women have made the trip into those mountains.

At present there are some twenty-five church members among the Lolos. Two boys have graduated from Higher Primary School in Yachow and have had one year of Middle School work. On the whole, they make good students, but usually have health difficulties in the lowland climate.

Just as this work began from a real desire on the part of the Chinese Christians to share with others that which they had found in Christ, so they still feel the danger in remaining static. Just this last year in Convention it was agreed that the Chinese church itself must push out into unevangelized territory for which the Baptist Convention is responsible. As the new automobile road to Tatsienlu materializes the hinterland from Yachow will become more and more important. Since it seems useless at this time to expect increase in appropriations from America, the Home Mission Society realizes its responsibility for the many small market towns which may become important cities along the big road to Tibet. Plans are being considered for pushing work in that district. Thus the Chinese Christians hear and obey the words of the Master, "Go ye into all the world".

L. EMMA BRODBECK.

## HOME WEEK 1937

Programme for Week—25th to 31st October, 1937.

Are you intending to participate in the observance of Home Week this year? We hope you are and that you will lose no time in ordering the prepared materials now on sale at the Canadian Mission Press, Chengtu. These materials are a reprint of the splendid series sent out for this year's use by the Christianizing the Home Department of the National Christian Council, Shanghai - they are reprinted here in Chengtu by the Canadian Mission Press that West China friends may obtain with greater convenience and certainty than is possible from Shanghai. PLEASE DO YOUR SHARE IN MAKING THIS ENTERPRISE A SUCCESS AND HELPING YOUR COMMUNITY TO SHARE IN THE ENTHUSIASM ENGENDERED BY A NATIONAL OBSERVANCE OF HOME WEEK.

*General Subject.*

“THE ESSENTIALS OF CHRISTIAN HOMES.”

Sunday—Sermon by Pastor “The Essentials for Establishing Christian Homes.”

Monday—Study and Discussion - “What are the Essentials of Physical Fitness for Founding a Family?”

Tuesday—Topic - “What are the Essentials of Economic Preparedness for Founding a Family?”

Wednesday—Programme-Lectures - Discussion Pageant on “What are the Essentials of General Knowledge Equipment for Founding a Family?”

Thursday—Study and Discussion on “What are the Essentials of Spiritual Preparedness for Founding a Christian Home?”

Friday—Programme, Story and Dialogue on “What are the Essential Attitudes in Family Relationships in a Christian Home?”

Saturday—Topic - “What are the Responsibilities of Parents for the Baby in a Christian Home?”

Sunday—Sermon on “The Sunday Observance.”

In addition to the pamphlets and programmes as described above there is a set of three Handbills for distribution - (1) On Clothes. (2) On Food. (3) On Thrift. This set of three is very suitable for wide distribution and may well serve as an invitation to the meetings.

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FOR PARENTS

“CHILDREN WHO HAVE UNDERSTANDING PARENTS WITH WHOM THEY ARE WILLINGLY AND ENTIRELY FRANK SELDOM BECOME PROBLEM CHILDREN.”

Fifty-Five Bad Boys—Hartwell, Published by Alfred A. Knoff.

## GAO SHIH TI.

This year the larger number of the cottages on the "High Stone Steps" summer resort were unopened, for many of those who love and regularly "take refuge from the heat" on Gao Shih Ti are this year on furlough. Still the small and select company gathered there enjoyed to the full a very restful summer holiday. At no time did the community number above fourteen and generally it was below that, yet Chengtu, Kiating, Tzeliutsing, Junghsien and Luchow were all represented, and the usual fine fellowship in fun, recreation and in some more serious hours was felt and enjoyed by all.

It had been feared that a resort so near a badly-stricken famine district might not be a happy one to visit. Who could bear to look upon famine misery? Who would desire to help eat up food already too scant for the people living there? However fears of that sort proved groundless rather did we feel that our presence there brought help and cheer to the folks who have for many years looked forward each year to the visits of those they have come to know as friends. Produce of all kinds was brought round for sale as usual and though prices were higher than in previous years no special scarcity was obvious. There was no doubt of the need there had been in the earlier months; pinched-looking children were often seen and undoubtedly very many cases of illness were the direct result of famine conditions.

As usual on Gao Shih Ti the Chinese Sunday services were well attended and the Sunday School was more popular than ever. Scattered throughout neighbouring hamlets and villages are many private schools which for years have been accustomed to come to the Gao Shih Ti summer Sunday School. This year the numbers were from 130 to 170; wet or fine they came, and from distances varying from several to thirty li away; sometimes a few children, sometimes an entire school would come, accompanied by the teacher of the school. Throughout the week touch with these schools was maintained by an enthusiastic M. S. student from Junghsien, who undertook weekly visits and distribution of Gospels and Tracts, also giving talks in these little schools. Many interesting stories might be put into this article did space permit.

To Miss Hambley especially belongs credit for all the work she put into this project, finishing by inviting all the teachers to a meal - an event certainly greatly enjoyed by a group who do not have too many social gatherings.

This year a Medical Clinic formerly carried on by Drs. W. E. and Ada Smith was re-opened, to the unbounded gratitude of the sick folk on and around Gao Shih Ti. The clever and capable Tzelitutsing Boarding School nurse, Miss Chen Wen Hsin, was the "doctor", giving splendid and enthusiastic voluntary service for four weeks during which

she attended to 1742 patients. This work was sponsored by a committee and inasmuch as many cases could be definitely traced to the privations of the spring, a contribution was made from Famine Relief funds for medicines and the other necessary expenditures.

For fine friendships, restful surroundings, beautiful walks, (no sticking in mud after heavy rains) inexpensive living, reasonable-rent bungalows, opportunities to "serve" even while resting - Gao Shih Ti cannot be beaten. If you have not tried it, better plan to do so next year.

FLORENCE F. JACK.

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### KWANHSIEN HILLS 1937

The rain, like a grey, opaque curtain suspended from black clouds, is sweeping across the plain towards us as this is being written. It seems to be coming slowly, but will be on us in a few minutes and suggests the end of the season that seemed so pleasantly distant. Now the curtain is about to be rung down on this season's activities; that is, except for getting home again, if the mud is not too deep.

The mornings and early afternoons seemed all too short to do a little study, reading or visiting, not to mention taking time for a nap. Of course we had a few morning sets of tennis. After tea the lower paths were explored by some, and tennis and volley ball enjoyed by others. The weather has given us no cause for complaint. The rain we have had has mostly come at night, except for a few showers that managed to soak the returning pic-nickers on three occasions.

We all enjoyed the community pic-nics on Saturdays. The swimming pool at Sha Wan was ideal this year - deeps and shallows, sandy beach, and good diving.

One of the key notes of the summer has been Christian fellowship. We heard some good sermons on Sunday mornings and at the Chinese service in the afternoon. Mr. Donnithorne's studies in Hebrews on Tuesday mornings were a rare treat. The Thursday evening Prayer meeting was helpful, and Miss Christensen stirred our hearts through her messages on the Quiet Day.

Mr. Maxwell had meetings three nights a week in nearby farm-houses, Miss Luke had Sunday School for the Chinese children, and Miss Whitworth for the foreign ones.

We did not have any Stunt Nights. Lazy? It *was* restful! Mrs. Lutley arranged two enjoyable evenings for us - one, a concert of sacred and classical music, and one, of records of Gilbert & Sullivan's "Pirates of Penzance".

We were a large community - 37 adults and 12 children. That it was a good summer is shown by the fact that heavy bookings have already been made for next year.

## THE CHUNGKING HILLS 1937

The weather man must have a soft spot in his heart for the Chungking Hills Community. We thought 1936 was a grand summer but 1937 was even better from the point of view of weather. No protracted hot spells (and it used to be a tradition we must have one and perhaps two spells of uninterrupted heat lasting two to three weeks). This year as last there were frequent cool breezes or rains to break the hot spells and yet there were no protracted rainy or misty spells. There was tennis practically every day throughout the summer.

News of the Undeclared War was the chief interest of the community particularly towards the end of the summer and the morning tour of Mr. Oleson to tell what he had picked up on his Radio was watched for eagerly.

Tennis Teas at the Ballantynes' Court on the First Range on Tuesdays and on the Canadian Court on the Second Range on Wednesdays have got to be part of the Tradition of the Hills and were as popular as ever this year. In addition Mrs. A. L. Hughes in the I.C.I. Bungalow had Thursday afternoon and the Lawrence Court with Mesdames Rape, Baker, Martin and Cropley as hostesses carried on on Saturdays. The quality of tennis was well up to the average with some of the younger generation getting to the place where they can make the older generation look to their laurels.

A Bible Study Group met on Wednesday mornings under the able leadership of Archdeacon Denham and studied the Epistle of Peter. The Archdeacon again officiated at the organ on Sundays at the regular morning services and again at night at the Sing Songs held in different bungalows in turn. In addition he delighted the community with an organ recital given at the Jones bungalow on August 16th. Of course he was also called on to lead the Foreign Service one Sunday and finally conducted an Anglican Service in the Union Church followed by Communion on Sept 5th, at which there was a good turn out of the crew and officers of the "Peterel." This is the first time the Union Church has been used for some time and white ants, or dry rot, have or has been at work on the floor in the meantime. It was a perilous business entering the Church.

The bungalows were well filled this summer, even the Barry bungalow to the North of Liang Feng Ia being occupied (by the Morosoffs). The Gentrys had the Wolfendale bungalow; the Hoffmans and Stanways of Fowchow the Sparling-Swann bungalow, the McNeills in the Mission bungalow, the Joneses in their own with Miss Irene Hutchinson; the Irishes had the Abrey bungalow with Miss Irene Harris in

July and Miss Wellwood in August; the Walkers in the C.I.M. bungalows had a large family including the Denhams, Olesons, Miss O. C. Lucas, Miss Allen, Messrs. Davis, Cordle and Jorgensen, Miss Warren and several German ladies; the W.F.M.S. Bungalow had Misses Wells and Allen and Miss Alice Baker; the Cropleys (A.P.C.) were in the Newton bungalow; the Rapes occupied their own bungalow and had Doctor and Mrs. J. Earl Baker as guests; the Lawrence bungalow was occupied by the Martins (Texas Co.)

The Sunday Morning services in English were well attended with an average of around thirty and were led in turn by Messrs McNeill, Stanway, Walker, Rape, Irish, Denham and Davis.

An unusual feature this summer was the weekly appearance of the Chungking News, edited by Stephen Jones and Bill Gentry. This was greeted with pleasure particularly by those who found themselves described as "Gracious" or "charming." In one case there was murmuring when a gentleman found himself referred to in a way he considered undignified. Apologies from the Editors were in order and were given.

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#### THE MISSIONARY HOME NOTICE.

PLEASE NOTE that during the present evacuation from 4 Quinsan Gardens at Hongkew,  
The interests and work of the Missionary Home will for the time being be taken care of by

Mr. F.J.T. Savage  
"Beaman's Rest House"  
382 Avenue Joffre  
French Concession

Telephone No. 82709

Telegraphic address:—"Beaman's" or "Evangel"

All enquiries regarding baggage, letters etc., please refer to the above address.

All Missionary Home letters and telegrams will be redirected to the above address and attended to as far as present circumstances permit.

Guests can be accommodated as at the Missionary Home at rates as reasonable as are possible.

F.J.T. Savage.

NOTE:—Tenders from the ship will be met and every assistance given to Missionaries and others as far as possible.

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## OMEI NOTES

Everybody had a good time at Omei this year. There were no incidents to make our nerves jumpy and plenty of incidents to make us happy. There was only enough rain to remind us that Omei is Omei and any day that threatened to be "hot" was promptly cooled off by a misty cloud. The swimmingpool was a daily delight to a dozen youngsters who regularly pestered Mouldy Campbell or Jim Endicott to come and be the "adult".

Bruce Collier achieved a summer as tennis boss without losing one tennis ball, due as much to the new wire backstops from Monty Wards as to the vigilance of the quarrelsome urchins who collect the wilder shots.

Douglas Sargent enlivened stunt night with song hits on various members of the community.

Among the numerous visitors who came to see the sights no one was more welcomed than Miss Fulton from Fukien who delighted us on two successive Sundays with her singing.

Fred Owen came back from distant parts bearded like the pard and full of strange tales. He appeared to have a camera around his neck.

Olin Stockwell got going between his bungalow and Bao Gwei Sze and couldn't stop. After waltzing up and down about three times he stayed at home for a day to rest, whereupon his expected guests arrived.

In the absence of Mr. T. Cook who went to Chungking to escort his daughter back from Chefoo, Mr. Purchas managed the "Store", thereby earning the gratitude of all.

Mary Kilborn's chairman stumbled on the bridge at Chiu Li Chang near Fengtu Miao and threw her and her chair into the river. She managed to scramble ashore in time to drag in a cage with a pair of badly frightened kittens. The Endicott's bedding roll also had a ride in the same river. The Fu Teo said he was sorry for this inconvenience.

It is reliably reported that when Jim Endicott was trying to catch a pet squirrel he fell over an embankment into some raspberry bushes whereupon Stockwell consoled him with the remarks that "I have heard of a squirrel chasing a nut but never before of a nut chasing a squirrel." The squirrel, we are glad to hear, was later captured.

The community indulged in the usual number of picnics, bonfires, tennis tournaments and side trips and everybody came home cooled, refreshed and as the saying goes these days, "reconstructed".

The Morse Family--Dr. and Mrs. were planning on sailing from England for America August 30 or 31.

Marjory went to England to be married. The party staid at the Silcock home for a week. The marriage party went from this home to the Church of England edifice, where Handel used to play, for the ceremony. They were married by special license from the Archbishop of Canterbury.

Their address will be "Care A.B.F.M.S., 152 Madison Ave., New York, N. Y., U.S.A."

## I WILL SHAKE THE NATIONS (Haggai 2:7)

Two ways of meeting the disturbances of life constantly present themselves to us. One is to assume that they have a meaning, that they call for study, that there is a possible effective way with God's help of meeting them, and to act accordingly. That is to have faith. The other way is to see in our distresses no significance. They may by times be full of "sound and fury", but they signify nothing. They fit into no pattern; there is no purpose running through them. In this way lies defeat and disintegration. One who has allowed this thought a standing in his mind needs an evangelist to shout in his ears, "Awake, thou that sleepest!"

Let us consider this war in which our adopted country is engaged. First, Japan. One shot from Commodore Perry's ship in 1853 was enough to start that country on a feverish search for knowledge. Japan was small; she was more or less a unit in her worship of the Emperor, and in obedience to warlords. In addition, as her nearest neighbors she had two powerful, threatening empires. Conditions were ideal for a sudden emergence into the great wide world.

The unfortunate thing about this coming out was not in Japan; it was in the world to which she came. It was certainly not the sort of world the missionaries seemed to represent. It called for force, and within a few years, the Japanese were making arms as modern as any in the world. Within about fifty years, she was able to defeat both her great neighbors. The Great Powers, however, made her realize that she had still some distance to go by taking away from her after each victory her most important gains. The Japanese response was, "This will not happen again!" She went on with her preparations, and in due time, in face of the expressed disapproval of the Great Powers, she took and kept a great section of China, the Three Eastern Provinces. In pursuance of this policy, she has continued year after year, seizing upon incidents to warrant her in extending her borders. Negatively, she is in search of that vague thing, security; positively, her aim is Empire.

When our Western civilization came to China, this country was unable to make any such unified response. True, her Emperor and a group of very able men welcomed the West and made appropriate plans to usher in the new day. But Manchu rule was in its last stages, and China was too vast and too illiterate for any one man or group to control it in any strong, effective way. Also a large section of her people were so proud of their past glories or so concerned lest a change might imperil their positions that the thought of an alien civilization overshadowing their culture stirred them to the depths of their hearts. The Empress Dowager gladly

took the lead. She threw the Emperor into prison, scattered the able men who were leading the reform movement, and last, and for her more serious, she ordered all foreigners put to death. Then it was that the Great Powers showed at once their power and their spirit. For the sins of this reactionary group, they looted Peking, imposed a tremendous indemnity and required most humiliating apologies. This of course, meant the end of the Empire. It ended in such disgrace that little consideration was given to the suggestion of a Limited Monarchy, the type of rule which some think China should have had.

The change to a Republic in 1911 was serious beyond words. To the common people, a country without an Emperor was like a body without a head. China literally went all to pieces. Provinces fought one another; armies fought one another. This went on for years. Gradually however the name of Sun Yat Sen, the George Washington of China, came to be widely known and approved, and with his death in 1925, it suddenly blazed forth as the unifying factor, the Saving Star, of the country. His name, his party, the Kuomintang; his Three Principles, the Bible of the Nationalist Movement, calling for (a) government for and by the people, (b) a reasonable living for all, and (c) freedom from foreign domination, became the centre of the thought and life of the nation. It was these which enabled the young general Chiang Kai Shek in 1927 to sweep from the south to the North - victorious everywhere. This was a victory of permanent significance, though it left much to be done. Many of the provinces tried to maintain their independence; some of the leaders swung to the left, and fought against the central government for years. Japan took advantage of the confusion, in accordance with her traditional policy, and embarrassed the government by both diplomacy and force.

These have been hard years for the Central Government of China but it has to its credit two most outstanding accomplishments. It would not claim credit or responsibility for the boycott, but this is one of the most serious weapons Japan has met as yet in her imperial ambitions. Had she not been blind, the boycott, meaning literally millions of dollars of loss to her each year, would have driven her to a friendly, co-operative attitude with China. Instead, she has let it drive her to war. A second accomplishment is the New Life Movement, training young people from every part of the country in social services of the most varied kinds. It has been one of the most extensive and valuable programmes of social engineering the world has ever seen.

Such is the government of China which Japan in her efforts for security, in her ambition for Empire, has set herself to destroy. For Japan, this struggle means either an exten-

sion of her rule, or a revolution with the downfall of the military group. For China, it means nothing less than her survival as a sovereign state.

God surely is shaking these nations. What may we suppose is His aim? Perhaps the descent of the Japanese to the "abysmal and elemental," as witness the bombing and shelling of a more or less defenceless people in their own land, is calculated to shake us all with the thought of the awful responsibility God has given us with our human liberty. He will come to this world in the form of a servant. He will not come with force, even to save us from heartless atrocities visited upon innocent people. In the second place, this struggle is just an outward, material expression of the spirit of competition and grasping which is so general in our Western lands. Japan is just playing the tragic game as she sees it being played in our Western countries. In the third place, with all allowances made for evil examples, surely God sees that the time has come for the overthrow of the Japanese military group. How God's shaking is going to dispose of them, we cannot say, but surely in the interests of Japan and of the world, we may well hope and pray, and believe that it is God's will that their time may be shortened. In the fourth place, surely the plans for a richer life of the Chinese people are in accord with God's great purposes, and that the shaking of these days is to rid this land of some of her callousness, her selfishness, and provincialism, and to stir her to greater earnestness for the well-being of her people.

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